A WARNING FROM THE LORD UNTO THE Rulers of Dover.

And ſo to all men which ſtand guilty of the like Practiſes, that all may know a Day of Repentance before it be too late; for the Night will come whenas no man can work, in which the Son of man will come as a Thief unto all ſuch the Workers of Iniquity, and give to every man according to his deeds done in their body in their life-time.

Then wo to the Evil-doer, for it will go ill with him.

Alſo, the Chriſtian man's Plea for his Liberty, as he is ſo indeed and in truth: And alſo, as he is a free-born *Engliſh*-man, he lays claim to his Birth-right, by way of Expoſtulation with the Rulers of *DOVER*, who rob him and many others of it, refuſing to ſhew us any Order for their ſo doing.

Together with a true Teſtimony born to the Light of Jeſus, the Power of God, yea the Power of the endleſs Life, from everlaſting to everlaſting: By *LUKE HOWARD.*

Iſa.57.20. *The wicked are like the troubled Sea when it cannot reſt, whoſe waters caſt up Mire and Dirt.*

How ever it be, yet God is good, and his mercies are ſure to Iſrael, yea they endure for ever.

Prov.24.15. *Lay not wait, O wicked man, againſt the dwelling of the righteous, ſpoil not his reſting place.*

Prov.28.10,11. *Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit; but the upright ſhall have good things in poſſeſſion.*

Prov.10.6. *Bleſſings are upon the head of the juſt; but violence covereth the mouth of the wicked.*

LONDON, Printed For *Robert Wilſon*, and are to be ſold at the *Black-ſpread-Eagle* and *Windmill* in *Martins l'Grand*, 1661.

A WARNING FROM THE LORD UNTO THE Rulers of Dover.

And ſo to all men which ſtand guilty of the like Practiſes, that all may know a Day of Repentance before it be too late; for the Night will come whenas no man can work, in which the Son of man will come as a Thief unto all ſuch the Workers of Iniquity, and give to every man according to his deeds done in their body in their life-time.

Then wo to the Evil-doer, for it will go ill with him.

Alſo, the Chriſtian man's Plea for his Liberty, as he is ſo indeed and in truth: And alſo, as he is a free-born *Engliſh*-man, he lays claim to his Birth-right, by way of Expoſtulation with the Rulers of *DOVER*, who rob him and many others of it, refuſing to ſhew us any Order for their ſo doing.

Together with a true Teſtimony born to the Light of Jeſus, the Power of God, yea the Power of the endleſs Life, from everlaſting to everlaſting: By *LUKE HOWARD.*

Iſa. 57. 20. *The wicked are like the troubled Sea when it cannot reſt, whoſe waters caſt up Mire and Dirt.*

How ever it be, yet God is good, and his mercies are ſure to Iſrael, yea they endure for ever.

Prov. 24. 15. *Lay not wait, O wicked man, againſt the dwelling of the righteous, ſpoil not his reſting place.*

Prov. 28. 10, 11. *Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit; but the upright ſhall have good things in poſſeſſion.*

Prov. 10. 6. *Bleſſings are upon the head of the juſt; but violence covereth the mouth of the wicked.*

LONDON, Printed For *Robert Wilſon*, and are to be ſold at the *Black-ſpread-Eagle* and *Windmill* in *Martins le Grand*, 1661.

A *Warning from the Lord unto the Rulers of* Dover, *and ſo to all men men which ſtand guilty of the like Practiſes, that all may know a Day of Repentance before it be too late, &c.*

ON the third day of the 8th. Month, 1661. in the night-watch, upon my Bed of Straw and Chaff *, in the Common-Goal of *Dover*-Caſtle; as I lay in a ſweet and a comfortable ſleep and reſt, the hand of my God fell on me, and his ſweet and comfortable preſence awaken'd me, and ſo continued with me unto the Morning-Watch; in which time the living preſence of my God was with me, and the comfortable fellowſhip of his holy Spirit accompanied me, ſo that my ſoul was filled with his living preſence as with a mighty River, which did overflow the Banks, ſo that nothing appeared but joy and gladneſs, and the Streams of his everlaſting Vertue run through me exceeding ſwift; and as the dew from Heaven refreſheth the tender Graſs, ſo was the Plant of God's Renown refreſhed in me, and gave glory to him that ſitteth on the Throne, the Ancient of Days, and to the Lamb for evermore; even ſo ſaith my ſoul, and all that is within me; yea, praiſe ye the Lord, for he is worthy.

* *Yet I and the reſt of my friends did offer the Maſter to give him as we gave in other Priſons, 8. pence a night for two Beds ſitting for men to lye upon, and that our friends as in other places, might come at us; but he refuſed it.*

And as I thus lay with my mind ſtaid on his Holineſs, and my heart awake in his Life and Light, the Word of his Eternal Power came to me, and from the God of Life

it run through me in these words, the which I was to write as from the God of my Life to the Rulers of *Dover*.

A Spoil, a Spoil, a Spoil is in you; a Spoil, a Spoil, a Spoil is in your hearts; yee blood-thirsty men, *John Golder* Mayor, *George West*, and all which are agreed with you, whose hearts are filled with envy *a*, to destroy a man and his Heritage, yea men and their Families, the judgments of God are against you, and the righteous vengeance of the Almighty is gathering together in his heart against you, and the Revelation thereof is near at hand to be poured forth: As your iniquities ripen to a head, and your envy against the righteous is fully accomplished, come you forth, and stand up before the righteous God of my Life, and let the God of Truth be judge in the matter, and his living Witness *b* in all your Consciences give Answer between us, and this Word of Life run through my heart from the righteous God, to write unto you in the Word of the Lord, even the Lord God of Life and Light, of Righteousness and Truth, the God of Heaven and Earth, whose dreadful presence wil make the strong to bow, and bring the lofty down, and rebuke the wicked devices of the heart of man, & strike through the Liver of the Oppressor, as with a Dart, and none shall shift his hand; before whose glorious presence all must appear, and all flesh must be silenced before him. This is my God, I have waited for him, and his appearance to me and mine is as as the Morning without clouds, and his beauty hath taken my heart, and his comeliness hath ravished my soul, and his exceeding Riches hath he adorned my inward man with *c*, and his everlasting strength is my salvation, even the Son of his Love, which was from everlasting to everlasting, the same yesterday, to day and for ever, by whom he will judge the World in righteousness, and the men thereof in truth, and no covering *d* of falshood shall then hide any, but all must stand naked and bare before him and his holy Angels, and mighty Host of Redeemed ones, the

a Envy is the ground of murder, and it is murder in Gods sight; as saith the whole Scripture.

b For that will plead the cause of the just and innocent, in secret, between God and your own consciences

c The Kings Daughters are all glorious within.

d Wo be to him who is covered with a covering, and not of the Spirit of the Lord.

the hundred fourty and four thonſand *e*, which he hath redeemed from the Earth, who ſhall ſit upon the holy Hill of *Sion* with new Songs in their mouths, and everlaſting Praiſes in their hearts, which hath followed the Lamb whereſoever he hath gone, and have not loved their lives unto death. Theſe are the generation of the Juſt, yea the general Aſſembly of the firſt born, whoſe names are written in Heaven. The Juſt men whoſe Spirits are made perfect, being waſhed in the blood of the Lamb, yea the Lamb of God that hath taken away their ſins, and carried them into the Land of forgetfulneſs, ſo that they ſhall never be remembred more againſt them. A new ſong of Salvation is put into their mouths, and joy and gladneſs is in their ſouls, and everlaſting praiſes is under their tongues, and the voice of Melody is in their inward parts, and the voice or ſhout of a King is in the midſt of them for evermore; ſo that great is the ſhout of the living Hoſt, which giveth all our glory and praiſes unto the Ancient of Dayes, and to the Lamb that lives for evermore; even ſo *Amen*, *Amen* ſaith my ſoul, and my Spirit ſets to its ſeal in the preſence of my God, who is the everlaſting Father, and Prince of Peace, of whoſe Dominion and Government there ſhall never be an end, but he ſhall reign for evermore; before whoſe ſeat of Juſtice *f*, and Tribunal of everlaſting Righteouſneſs (I ſay again, all muſt ſtand naked and bare, and no covering ſhall be able to hide the leaſt Iniquity; but Judgement from the righteous God muſt come on all; and I ſay again, all fleſh muſt and ſhall be ſilent in his preſence, and all tongues confeſs to his righteous Judgements, and all knees bend before him, and all hearts fail in his preſence; for ſtrong is the Lord that judgeth the righteous, and true altogether is the Lamb that paſſeth ſentence, which ſaith, *Go ye curſed into everlaſting torments, prepared for the Devil and his Angels for ever; and come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World; for I was a hungry, and ye fed me; I was ſick, and ye viſited me; I was in Priſon, and ye came unto me,*

and

e *Then ſhall the Lord be admired in his Saints, honored in his choſen, and glorified in and among his people, his own.*

f *Where nothing will ſpeak peace but a Conſcience void of offence both to God and man, and no cover hide but the ſpirit of Life which hath overcome death in all it covers.*

g *The Lord spieth notice of all mens actors, and will assuredly reward all men accordingly.*

and you shall not lose your g *Reward, that have given but a Cup of cold water to a Disciple in the Name of a Disciple; forasmuch as ye did it unto one of the little ones which believed in my Name, ye did it unto me: Come ye blessed of my Father, enter into rest, and partake of my everlasting Life and Love, for ever and for ever, world without end. And go ye cursed* (you that have cast into holes and Prisons) *into endless pains, woe and misery, for ever and for ever, world without end*; for you have been so far from visiting me in my Lambs and Babes, and little ones in prisons, that you have cast them in, and blasphemed my holy Name, my Power in them, calling it the power of the Devil, and Delusion, (to wit) *h* my Light which they make mention of, and speaking all manner of evil against them falsly for my Names sake, and have made lyes your refuge, and under falshood have hid your selves among men like unto yourselves; to bring your wicked purposes to pass against my holy Nation, and chosen people; for though in your Envy you have falsly charged them, and by so doing, evil entreated them; yet what have you found against them justly, to deserve such usage from you as they have had? Yea, are they not clear and innocent? Have not you searched them again and again, & proved them again and again, and still what have you found? Even nought in them; but a lying heart *i* in your selves, and the deceit thereof hath turned you aside, so that justice hath been turned backward, and Equity hath fallen in the street, & Judgement hath stood afar off, and Truth it could not enter; because *the best of you have been as a bryar, and the most uprightest of you sharper then a Thorn-Hedge; yea, your Mercies have been but Cruelties to them; for he that departed from iniquity, you made a prey upon, and eat his flesh as a man should eat bread, and took not pity upon the needy, but strengthened the hands of the* k *wicked, to turn him out of the way.*

h *This is the condemnation of the world, that Light is come into the world, and men love darkness rather then light, because their deeds are evil.*

i *Through the whole Nation, how often even over and over, have they been falsly charged, and so much searched, & nothing to this day can yet be proved, because they are clear in all matters.*

k *This is the portion of the servants of the Lord in this world, from the men thereof.*

This hath been your carriage and behaviour towards me in them, O ye strong Oks and tall Cedars, whose tops I will lop off, yea and whose root I will pluck up, for the evil you have acted against me in my servants in

your

your life-time, when you should have feared my Name, and have met often together with those which did meet, to wait upon me, and call upon my Name, which is everlasting Righteousness and Truth, Life and Light, which whosoever walketh therein, walketh safely, and is free from harm in a strong Tower of Defence; but on the contrary, you have broke up their Meetings, and sent them to Prisons, and cast them in holes, and all hath been for obeying me, and walking in my Light (your condemnation) and assembling *l* themselves together in my fear, to wait upon me, to receive of my fulness, Life and Love, and to walk therein; yea to their and my Enemies, as is fully made manifest to such which have sought by the Power of Darkness, to rout out my Name, and cause it to be forgotten among the Sons of Men, among whom I will be glorified, by setting of it up, saith the jealous God; for I will march through you, O you briars and thorns *m*, and will burn you together, and set up my Name of Everlasting Righteousness; for by it am I known to my chosen, and so must I be to the sons of men for evermore: And this is the Name by which they shall know me, and by which they shall call me, *the Lord our Righteousness*; for I will be glorified in them, and they shall sanctifie me in their hearts *n*, and make me their fear & their dread (and not man) as my Flock of slaughter hath done in the day of their afflictions, when the wicked have made long furrows on their backs, and accounted them as sheep for the slaughter, even all the day long. Ah! shal I not visit for these things? Yea assuredly, and my hand shall be avenged on their oppressors; for Vengeance is in my heart, and the day of recompence is in my reins, and everlasting contempt is in my bowels, and I am filled therewith, and I must be eased, and that on my Adversaries, my Flock-oppressors, that have set themselves against me, to destroy my Heritage, and scatter the sheep of my Pasture, and have endeavoured to make them forget their resting-place in me, so that they should not sanctifie me in their hearts, and make me

l *They which feared the Lord in the dayes past met often together, & a Book of remembrance was written, and so it is now*

m *Wicked men are unto the Lord as briars and thorns are unto the fire, & consumed must they be if they repent not.*

n *The true fear of God their fear towards God is not taught by the Precepts of man, neither do they fear him, but the Lord, though they be accounted as sheep for the slaughter for it.*

me their fear and their dread; but would have them fear man, whose breath is in his Noſtrils, who I ſtrike down in my own time, & he is o no more; therefore be ye fore-warned, O mortal men, and touch not my annointed ones, and do my Prophets no harm; if you wil have me to ſay to you at your end, Come ye bleſſed, enter into your Maſters joy, and ſit down at my right hand, and receive of my Love, Life and Joy for evermore, with which I ſatisfie every hungry and thirſty ſoul in his life-time; by which refreſhments my ſervants, my ſons and my daughters have bore forth their Teſtimony unto my Life, Power and Love, the which I have ſhed abroad in their hearts, and thereby have ſtood over the Power of Hell and of Death, and have given their bodies, goods and lives, a witneſs for me; the which I will own even for ever, and it ſtands upon everlaſting Record in my Book of Life, never to be blotted out; for time ſhall ceaſe, and Seaſons have an end, and man whoſe life is there (to wit) in Times and Seaſons, ſhall periſh therein, and his Name ſhall rot; but my Choſen ſhall remain on Record in Life everlaſting. The Mouth of the living God hath ſpoken it, and it ſhall ſurely be fulfilled, and the eyes of my Heritage ſhall ſee it, and I will be glorified in and amongſt them for ever and for ever; and all ſorrow and ſighing ſhall be wiped away from off them, and nothing be heard p but joy and gladneſs, melody and praiſes on the ten-ſtringed Inſtruments, Hallelujahs for ever and for ever. Then will I be known in the beauty of Holineſs, to be Head of my Family, and Ruler over my Houſhold; yea when my ſervants ſhall ſing for joy of heart, and their Enemies languiſh for ſorrow of heart, and pain of ſpirit q, and anguiſh of Reins, yea then will I be exalted among the holy Nation, and ſet up among the Royal Prieſthood; and then ſhall the Deceivers faces wax pale, and the falſe Prophets Spirit ſink into the Pit, and the Diviner be made mad, and all r which have leaned on them [and not repented] go down with them into the Lake: and then bleſſed are the poor in ſpirit, for

o *All power is in the hand of the Lord; therefore ſhould men fear him, and take warning from him by his witneſs in them, that they ſin not againſt him, nor afflict his people if they love their eternal peace.*

p *The life of the righteous is a life of joy, & it ſhall be for ever, world without end.*

q *The torment of the wicked is great & endleſs.*

r *Men pleaſing Miniſters and their glory muſt fall before the glory of the Lord.*

for theirs is the Kingdom of God for ever and ever; and this is the portion of the Heritage of God, and their lot for ever, ſaith the righteous God of *Jacob*, and the Leader of *Iſrael* who never ſlumbers nor ſleepes, but will perform his promiſe*s* to *Jacob*, and his Covenant to *Iſrael*, and not fail in one tittle, ſaith the Lord of Hoſt, the God of I*ſrael*, whoſe Promiſe is *Yea* and *Amen* to Ages and Generations, yea for ever and for ever. So be it ſaith my ſoul, whom the Lord hath reared up in his everlaſting; Love & Power, to be a witneſs of his Name amongſt a crooked & a perverſe generation, yea a ſeed of evil-doers, & children of falſhood, that are ready to lay and ſay all maner of evil againſt me for righteouſnes ſake, but falſly.

s God's promiſes to the Righteous is the ground of a living hope in God, of the truth of it: I am a witneſs for the Lord.

Therefore I ſay again, Come forth, and ſtand upon the Tryal before my Father, the righteous God of my Life; & you workers of Iniquity, *John Golder*, *George Weſt*, and all which ſtand by you in your evil Cauſe; I ſay, let us reaſon together, and let God's Witneſs in your Conſciences be judge between us in the cauſe; for that is my friend *t*, and will plead my cauſe when you are on your Beds, in the Morning-Watch, in ſecret it ſpeaks, and juſtifies the innocent, and now let it be judge between us in this matter (to wit) our Right and Priviledges, as we are men created of God, to live on the face of the Earth.

t Abraham believed in God and it was reckoned to him for righteouſneß, and he was called the friend of God; and he which is Chriſt, is Abraham's Seed, and heirs according to promiſe, who hath crucified the fleſh, with the luſt and affections thereof, and ſo is the friend of God.

Are you born Chriſtians, as men account you? And free-born *Engliſh*-men? So am I. Are you entitled to live in the Nation of *England*? So am I. Are you Free-Men of *Dover* Town? So am I. Have you never forfeited your Freedom? Neither have I. Have you ſerved the Town in Offices? So have I. Have you lived in good faſhion, even honeſtly in the Town? So have I. Have you kept men and maid-ſervants? So have I. Have you Families of Wife and Children? So have I. Have you provided for them in honeſty by your own Labours, without defraud and guile? So have I. Have you kept out of all mens Debts, and danger of being caſt into priſon therefore? So have I. Can you ſay you ſpend not the Creation of God upon your Luſt? So can I. Can you ſay you are no drunk-

ards,

ards, nor Bowlers, nor Evil-livers? ſo can I. Can you ſay ſuch you were, but you are waſhed, but you are ſanctified? ſo can I, Can you ſay you once lived in pleaſure, even wantonly on the earth, ſpending your days out of God's fear, & ſo crucifying the Juſt, as ſaith the Scripture? ſo can I. Can you ſay you have known a day (from the Lord) of ſorrow and bitterueſs of ſoul for it? ſo can I. Can you ſay you have hearkened to the Spirit of Truth which reproves the world of ſin and all ungodlineſs? ſo can I. Can you ſay you have believed in the Light which maketh all things manifeſt that ever you have done againſt God? ſo can I. Can you ſay you have known repentance from dead works, both in converſation and worſhip, to ſerve the living God in newneſs of life? ſo can I. Can you ſay you have known the reproof of Inſtruction to be the way of life? ſo can I. Can you ſay the Judgements of the Lord are ſweeter to you then the honey and the honey-comb; for by them you have learned obedience unto life? ſo can I. Can you ſay you love the Lord your God (that created you) with all your ſouls, with all your minds, with all your ſtrength, and your neighbours as your ſelves? ſo can I. Can you ſay you can forſake Father and Mother, Wife and Children, Houſe and Land, and Gold, for his Name ſake that is the Light of the World? ſo can I. Can you ſay you can take it patiently, and rejoice that you are counted worthy to ſuffer, and to have your Trades ſpoiled, and your Families expoſed to hardſhip for Chriſt's ſake? ſo can I. Can you give your backs to the ſmiter, and your cheeks to him which plucketh off the hairs, for a good Conſcience-ſake? ſo can I. Can you dwel in a Priſon all dayes of your lives, rather then ſin againſt the God of Righteouſneſs? ſo can I? Are you true Chriſtians in Nature, and not in Name onely, which can do good againſt evil, and ſeek to overcome evil therewith? ſo can I. Can you bleſs them that curſe you, and pray for them that deſpitefully uſe you, to the fulfilling of the words of Chriſt, and ſo render not evil for evil? ſo can I. Can you in ſuch a caſe of Conſcience commit

mit your cauſe to the righteous God? ſo can I. Can you as true Chriſtians, bear your Teſtimony againſt perſecution for Conſcience-ſake? ſo can I. Can you uſe all lawful means to keep ſuch out of Priſon, who for Conſcience ſake cannot follow the multitude to do wickedly againſt God? ſo can I. Can you deny your ſelves ſo far, as to viſit them that are caſt in for Conſcience-ſake? ſo can I. Can you read and believe that Scripture which ſaith, *The Devil ſhall caſt ſome of you into priſon* (to wit, the followers of Jeſus) *and you ſhall have tribulations ten days?* ſo can I. Can you believe the Scripture which ſaith, *Foraſmuch as you did it to the leaſt of thoſe which believe in my Name, you did it unto me?* ſo can I. Can you believe that the everlaſting righteouſneſs of God is his Name, & that it is known in his Light which ſhineth in mans heart, to give him the light of the knowledg of God in the face of Jeſus Chriſt, according to the Scriptures? ſo can I. Can you believe that they which rebel againſt the Light of God nor the conſcience, never know the way of true peace in the path thereof? ſo can I. Can you believe that he which walketh in the Light, as he is in the Light, hath fellowſhip with God, and one with another? ſo can I. Can you believe that he which hateth the Light, bringeth not his deeds unto it, leſt it ſhould reprove him? ſo can I. Can you believe that he which loveth the Light, bringeth his deeds to it willingly, that he may know they are wrought in God? ſo can I. Can you believe that he which deviſeth an evil device in his heart againſt his Neighbor, hates the Light which ſhines therein, and ſins againſt God, and is in danger of his curſe? ſo can *I.* Can you believe that for every idle word that man ſhall ſpeak, he muſt give an account in the day of God's righteous Judgements, and for every vain thought, and all his deeds done in his body, whether they be good, or whether they be evil? ſo can *I.* Can you believe that no Drunkard, nor Lyar, nor Fornicator, nor Adulterer, nor Idolater, nor abuſers of themſelves with mankind, and ſuch like, ſhall never inherit the Kingdom of God? ſo can I. Can you believe

that man ought to deny himself of all these things, and to obey the Spirit of Light which shews and reproves for these things in secret, or else he is no Christian in nature, but in name onely? so can I. Can you believe that he which doth not fear God, and hate covetousness, and so in God's fear knows how to rule his own body and Family, is not fit to rule amongst men? so can I. Can you believe that he wch doth not love the Light wch shines in his heart, nor yeilds obedience to it, so that he may know the power of the endless life, that such a man who is a Ruler, & hates the Light, may turn the Sword of Power upon the back of the righteous, and so sin against God? so can I. Can you believe, that he which is not first ruled himself by the power of God in his own heart, can never rule aright for God? so can I Can you believe that every man which in that state takes the staff of Justice to sway withall, hath cause to take shame to himself, and give over, and so repent? so can I. Can you believe that he which rules amongst men should be just, and judge every one's cause without respect of persons, and upbraid none? so can I. Can you believe that he that sets upon the seat of Justice, and upbraideth any man, or passeth Judgement with respect of persons to any man, that such a man doth greatly sin against God, whose place (as amongst men) he sitteth in, and that his evil is exceeding great? so can I. Can you believe that the Rulers of Towns and Cities have a great weight and burthen to bear, as from God, when they join with the rude people, which hate in their heart a righteous government, and so set themselves to suppress such as love Righteousness and its government, against the evil-doers? so can I. Can you believe that the Law was not made for the righteous man (to wit, that Law which is holy, just and good) but for the lawless and disobedient (to wit) for Murderers, Swearers, Drunkards, Lyars, Revellers, and such like? so can I. Can you believe that if any man suffer as a Christian for well-doing, he hath cause to glorifie God on that behalf? so can I. Can you believe that he which

believe

believeth all these things, and walketh in his duty to the Lord, is a true Christian, and a true Christian Magistrate that so rules over men, and no otherwise? So can I *u*.

And then if these things be by me consented to, and believed and practised as well in my place, then you do in your places, then come and set my friend in your own bosomes, the living Witness of the Lord, speak if I have not as much right both by the Law of God and Nature, to enjoy my Liberty of Body and Conscience, as your selves; and if you do stand and abide in this Faith of a true Christians life, then whether such as can persecute for conscience-sake, are not altogether out of a Christians life, and so enemies to the cross of Jesus, as I and you have been in the dayes past; and for you which have had a hand in it, (to wit, in persecution) to deny your selves, and to take shame to your selves, even before the Lord, and all men, is but your duty unto the Lord, and confess and give glory to God, and say, the time past may suffice you to have wrought the will of the Gentiles or Heathens in persecuting the Seed of God in the Christians, and now will I repent and abhor (as just cause there is) my self in dust and ashes, and make it my business (so far as I can) to redeem the time, and take off the heavy burdens, and set the oppressed free, by undoing every heavy yoke and unrighteous Decree which my hand hath been set to, and help to lay on; for in this am I now satisfied, and that from the Lord, by his Witness *x* in my own conscience, that he which doth not do even to all, as he would have another to do to him, is no Christian in nature, what soever he is in name, neither can he fulfil the Law of God, which is to love our enemies, and also our neighbours as our selves; and unto this state of life must all men come that ever know true peace with the Lord; and he which is not here, is out of the life which all the holy men of God were in, in all ages past, and is under the curse, as saith the Law, and denies the Faith, the power of God, as saith the

u All this reasoning is according to truth, and to the witness of God in every man's Conscience, to which I do make my appeal, and let that answer, as I know it will, in secret, when the mind is still and quiet.

x Gods witness in the conscience teacheth all to deny themselves in evil, that loves it, and is led by it, to wit, the Light.

the Gospel of Peace, and so is a servant to the power of darkness, which rules as Lord in the hearts of all men which hateth the Light which shineth therein, to shew them the desperate wickedness thereof; for all wickedness proceedeth out of the *y* evil and wickedness of the heart, the seat thereof; and the pure Light of Jesus, the true Light which lighteth every man that cometh into the world, shineth therein also, as saith the Scripture, for to make it manifest to man's clear understanding, unto which all men shall one day confess to the glory of God; and that is God's everlasting love even to all men which do receive it in the love of it; and that is the Grace of God which appears to all men, yea the same Grace which bringeth salvation even to as many as believe in it; for he which believeth in the Light wherewith he is in his heart lighted, shall not abide in the darkness which first ruled in his heart, and is made manifest by the Light, but he shall have the light of life, yea the same Life which gives him power over those deeds of darkness and evil which the Light makes manifest to his clear understanding to be evil; so that he which doth well, and takes good heed to the Light in his own heart, shall have little need to ask another what is good, and what is evil, hee may know it plain enough in his own Conscience, by the Light, as he watcheth to it; and this is the same Grace which the Lord unto *Paul* (in his doubting estate) gave his full Testimony unto, saying, *My grace is sufficient for thee*; and *Paul* found *z* at so to be, and testifies to it, saying, *By the grace of God I am what I am*: And he gives forth the same Testimony of its bringing salvation, in his Letter to *Titus*, in these words, saying, *The Grace of God which bringeth salvation, hath appeared to all men, teaching us* [Mark that] *to deny all ungodliness and worldly lust, and to live soberly and godly in this present world.* So that this is a true Testimony by the Spirit of the Lord, born unto all men, that all which loveth it as it shines in the heart,

y The heart of man is the very seat of all Evil, whilst he hateth the light which shineth therein.

z He which receives the grace of God, the light which shines in his heart, in the love of it grows into the knowledge of the Lord, which is life eternal, and to the fulfilling of the Scriptures.

heart, from the Lord, the Fountain of Life and Light, they are taught by it to deny all ungodlineſs, as *Paul* and the reſt of the Chriſtians in their dayes were; and all which hates it, are not taught by it, neither can they receive it whileſt they hate it; for no man's heart can be joined to the thing which in his heart he hates; but firſt man muſt feel a ſpringing of love to the thing he receives, and ſomething muſt appear to him to beget his love to ſpring: Now Light in it ſelf is lovely *a* to the eye which can behold it; now the eye which can behold the Light of the glorious Goſpel, the God of this World hath blinded, or the power of the creatures hath ſtole away the affections of the heart from the Creator, who is Light, ſo darkneſs comes to rule (as God) in the heart: Now that which ſometimes even (as it were) darts into man's heart in ſecret, that is Light and Love, from the God of Light and Love; and as this is taken heed unto, the power is felt which reacheth unto the ſeed of God, which witneſſes to the truth which the Light and Love declares in the heart; ſo then a ſpringing begins to be felt from the Seed of God towards the Light and Love, which is in it ſelf of a begetting nature, and then as the Light is ſtill taken heed unto, the ſpringing of the love of the Seed encreaſes, ſo the eye comes to be open which can ſee a beauty in the *Light*, that it ſhould be deſired, for *Light* is lovely in it ſelf; and ſtill as the Light is taken heed unto, the love of the Seed encreaſes, & as the love encreaſes *b* ſtrength and power is felt to ſtand over that which the Light maketh manifeſt to be evil, and as a meaſure of power is felt to deny ſome evil which the Light reproves, then the power of darkneſs appears to make war againſt the Power of the Light; and this is the true warfare between the fleſh and the ſpirit; and in this ſtate moſt men cry out, *O wretched man that I am!* becauſe ſin now appears out of meaſure ſinful; yea that which man formerly thought to be no ſin, he now ſees to be great; and ſo the ground of ſin appears, and the whole body of iniquity ſtands up, with which he is now to make war in righteouſneſs; and now he ſeeth his ſtrength, though it be but ſmall, to ſtand wholly in the light and

a All men muſt love the thing they receive aright; therefore love the Light aright, that you may know its vertue which is life.

b This is a true growing from one degree of Grace to another in the Lord, who is that Spirit; and as he comes to rule in the heart, ſo comes liberty.

and love, which hath begun the Work in the Spirit, to war againſt the fleſh. And this is the time to wait on the Lord *c* to feel the living hope to ſpring; yea the exſpectation of the Seed which loves the Light, to receive power in the Light from the Fountain of Life, to overcome the whole Body of Death; and he that hath this hope, purifieth himſelf as God is pure; and although he meet with many encounters with the power of darkneſs, yet the hope ſtands faſt in God, the Fountain of Life and Light, from whom he daily expecteth a ſupply of ſtrength to deny the evil, and ſo he feels the body of ſin to weaken, and this is true purifying of the heart by faith, and theſe experiences come to be witneſſed of God's power, & the hope is confirmed, which makes not aſhamed, but the ſhame of the daily croſs begins now to flee away, and here is ſtrength in God known, now to take up the Croſs, and deſpiſe the ſhame; and now the Croſs is known and felt to be the power of God, which crucifies to the world, and the affections that have been in it, and after it, they now are felt to be wounded *d*, and the hope ſtand faſt ſtill, as the Anchor of the ſoul unto God, that in due time the body of death ſhall be ſlain; and now comes the watching to the light (againſt fainting) to be known; for ſtill the enemy will ſeek to perſwade the mind againſt overcoming *e*, ſaying in the heart, *The time is long, and the work is tedious, and thy ſtreights are many, and ſtrength is ſmall, and how ſhalt thou get through? will he in the heart be ready to ſay*, when the watch to the light is neglected; for then is his time to work *f* in the darkneſs or night whilſt man neglects to watch, and ſo ſleeps. Therefore I ſay, watch ye to the light, and when temptations comes in, yea great and many, look not at all at them, but look to the light which makes them manifeſt, and watch to the power, to withſtand them, and ſo the Seed which at the firſt loved the light, will now feel its ſtrength encreaſe, and its power abound over the temptation; and here is the Victory, even that which overcomes, felt and witneſſed, and now the pleaſant fruits of Righteouſneſs comes to be brought forth, and the fruits of the obedience of the Spirit, which are joy

and

c He which waiteth on the Lord ſhall not be aſhamed, but ſhall renew his ſtrength in the Lord daily.

d Here the Scripture comes to be fulfilled.

e Which is the doctrine of the Devil and his Miniſters.

f The Lord ſows the good ſeed of his word in the field of the world, which is in mans heart, as ſaith the Scripture; and whileſt man ſleeps, the evil one ſows tares.

and peace, and now a measure of conquering comes to be witnessed through Jesus Christ, the Light of men, and the Power of God, by whose Blood and Life Victory is witnessed; and now all self-righteousness, & self-strength or power, is denied, and the righteousness of Jesus Christ, the Power of God *g*, alone given glory unto, and honor and everlasting thanksgiving, for ever and evermore; for he is worthy, who is the Light that was the beginning of the work, and is the Life and Power of God to bring to the end, and accomplish the work over the power of Hell, and the Body of Death, and so to give entrance into the Rest which remains for the people of God, through believing in him that is the Light and Power of God, to save from all, which by his Light he condemns; and now comes the peace to be felt which passeth the understanding of all which rebel against the Light which shines in the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ, the which all know and feel which live in the faith which gives the Victory, and keeps in the same, and serves the Lord in the newness of the Spirit, and not in the oldness of the Letter, which the first Nature can make a profession of in the enmity, as *Cain* the *first-born* could do, yea offer outward Sacrifices, with that heart and mind which he could murder his Brother in, which many can do now, even profess God, and Christ, and Scripture, and yet live Enemies to the life of God, and Christ, and Scripture, and Cross, and so in *Cain*'s nature *h*, are seldom but *angry* with such as live in the faith, by which *Abel* offered a more acceptable Sacrifice then *Cain* did. And when the power of their anger moves in them, then are ready to murder as he he did, and even desire in their envious hearts for a Law to do it by; being ashamed, and also afraid of their own lives, to do it without. But let all such know, and that from the living God, that they stand as *Murderers* in the account of God *i*, and that this is true of that Spirit which cannot *slayer*.

g *The Lord is the strength of the righteous, its he which worketh all our works for us, and in us.*

h *And must have Cains reward, a Vagabond from God, and so marked until repentance be witnessed.*

i *For he which in his heart envies, is a man*

not live but in ſin, and yet will cover it over with a profeſſion, in the oldneſs of the Letter. You may take a view of *New-England*, which have drunk very much of the Blood of the *Faithful* of late days, and in *Old-England* too, many thirſt after it, and are in the plain ſteps for it, to caſt the faithful into *Holes* and *Priſons*, as they do, boaſting in the *Evil* and *Pride* of their hearts, of a Law (before it be made) of *Baniſhment*, after much other cruelty is uſed, and caſt into Priſons before-hand, as if it were to be ready for it; but this is our *Joy* and *Confidence*, that we know in whom we have believed, even in him by whom Kings *reign*, and Princes *decree Juſtice*; and for ſuch as will decree *unjuſtice* and *cruelty* by Law, we fear k them not, but ſhall commit our *Righteous Cauſe* to the God of our Life; the God of Juſtice, and let him plead it for us, which I am aſſured of, will be too ſtrong for his and his people Enemies in the end; and this is the *Counſel* he hath given us, (and wee have taken it, bleſſed be his Name for ever) not to fear man, whoſe breath is in his Noſtrils, but to fear the Lord alone, and to ſanctifie him in our hearts, and to make him *our fear*, and *our dread*, for evermore: Even ſo be it, ſaith the hearts of all the faithful ones, the *Heritage* of God, and *ſheep* of his Paſture, and *Lambs* of his Fold, and *Labourers* in his Vinyard and Garden, into which he is come to eat his pleaſant fruits, and to walk amongſt his Lillyes, Praiſes, Praiſes be unto him for evermore; yea everlaſting glory, be unto the ancient of dayes, our God, and our Father, from everlaſting to everlaſting, even ſo Amen, ſaith all the upright in heart, for ever and for ever.

k *Chriſt Ieſus our Saviour, our Example, our Captain, our Fore-runner, our elder Brother, was put to death by a Law, leaving us an example that we ſhould follow his ſteps, ſaying, if they did ſo to the green tree, what will they do unto the dry? But remember what befel them; and alſo whether ſuch can eſcape which do it to his Members and Body, the Church, which is in God the Father, whereof Chriſt the Light is the Head. So in this be ye all warned.*

And

And thus have I cleared my Conſcience in faithfulneſs to God and man, as the Lord put it into my heart, and moved me to declare it in writing from the place of my abode, for the Teſtimony of a good Conſcience unto God, in the Houſe of Cruelty in *Dover-Caſtle* Common-Goal, but a place of Comfort and great Joy unto us, in and from the Lord, whoſe Mercies and loving-kindneſſes I hope and pray may never fail unto me his ſervant.

LUKE HOWARD.

Here is alſo a ſmall Paper, *the which a Neceſsity fell upon me to write, for the clearing of my Conſcience in the Matter it ſpeaketh of.*

THis is in my Heart, to clear my Conſcience (that the Guilty may bear their own Burthen) unto all ſober-minded-people, which have not given over themſelves to work wickedneſs with greedineſs, and cannot join themſelves with ſuch, againſt the Righteous God and his peaceable People, to deſtroy them and their Families, by preventing them of providing for them by their Labours, in which they are willing to abide, in obedience to the Lord, to work and get their own Bread, their Wives and Childrens, and to be helpful to others, which by reaſon of Age, Sickneſs, or Lameneſs, are not able to help themſelves; And therefore,

O you people of *Dover*, be yee my witneſſes, that have known me from my Child-hood unto this day,

day, that I have lived all along by the ſweat of my own face in honeſty, and therein *I* have, through God's bleſſing, provided for me and my Family, which the God of my Life hath ſet me as a Steward over.

Therefore be yee my Witneſſes in my laſt impriſonment in *Dover* for the Teſtimony of a good Conſcience, if I did not take all opportunities to labour and provide for my Family, according to my duty both to God and them; but it ſeemeth that was not puniſhment bad enough (to bee hindered in part) in the eye of the angry-deſtroying Spirit, which ſeeks to deſtroy honeſt men, their Wives and Children all at once; for *John Golder* the Town *Mayor* ſaid to us whom hee ſent for to his houſe (the twenty ſecond day of the ſeventh Month, 1661) in his angry threatning ſpirit, *That wee ſhould not have ſuch impriſonment as wee had the laſt time*; ſo it ſeems plain by him, hee thought it too good, and why, except it was becauſe we could work a little, to provide ſomething for our Families, after ſmall and low Rates, unto which it would be hard for him to come; but truth teacheth us to live ſo, and content to us is very precious.

Therefore this is wrote to clear my conſcience in the ſight of God and man, that if I remain here under this Reſtraint, for ought I can ſee, or any man can ſhew me (and I have well conſidered

ſidered of it) that my beſt way is to let my Workmen ceaſe from working; for if they continue working, and I continue in Priſon, as I am; that then my damage may be greater, then if they work not, as men of underſtanding in our Trade will confeſs, ſo for my men to forbear working, that muſt I chuſe, and that in obedience to the Lord, whoſe fear is before my eyes in it, and whoſe preſence is with me, and the Word of his Patience runneth through me, to bear all loſſes for his Name ſake with patience; in the feeling of which, I ſhall chuſe rather to part with all outward things, yea life it ſelf, then ſin againſt the God of my Life, whoſe love is great to me, unto whom I ſhall commit my cauſe, and the care of my Wife and little ones (who are dear and near to me) whoſe care I know is over all that put their truſt in him, and his juſt hand over their oppreſſors, to deal with them in due time, according as they deal with others, to the fulfilling of the Scriptures of Truth, and ſo ſhall every man have from his juſt hand according to their deeds done in the body, whether good or evil; and then a Conſcience void of offence to God and man, wil be exceeding precious; in which I reſt in peace and love to my Enemies, a Priſoner for Conſcience-ſake in the Houſe of Bondage, in *Dover-Caſtle* Common-gaol, but a Free man in the Lord in the freedom of Jeſus, which is beſt of all, and more then all; Even ſo *Amen.*

Written the 28. *of the* 7*th. Month*, 1661. *Luke Howard.*

FINIS.